

MISCELLANEOUS.

THE PREYING MANTIS.

While reading Dr. Laufer's interesting sketch as to the significance of the praying mantis in the folklore of China, the thought that the praying mantis might as well be spelled the "preying" mantis suggested to the editor the following lines:

When the praying mantis prays
In the pleasant summer days
Then beware,
Good Cicada!
For his pray'r
Is not true.
Flee Cicada,
Good Cicada,
He will prey on you!

Stop your singing
And cease swinging
In the balmy air
On your blade of grass.
Good Cicada, oh beware!
Firm's the grip of his paws
And his jaws
Are like brass.

Small he is but strong,
Minds not right nor wrong.
While you sing
He on you will spring.
He will seize you,
He will squeeze you,
Will in battle meet you,
Kill you then and eat you.

In his stomach surely
You will prematurely
Find your grave.
Good Cicada,
No armada
Comes to save.
Numbered are your days
When the praying mantis prays.
Trust him not! Without ado
He will prey on you.

THE CHASM AT DELPHI.

• BY A. KAMPMEIER.

It may be of interest to Mr. F. C. Evans and the readers of "Pagan Prophecy" in the November *Open Court* to learn that the intoxication of the Pythia by exhalations from a subterranean cavity at Delphi is doubted by the American scholar Oppé (*Journal of Hellenic Studies*, 24) and by Von Willamovitz (*Hermes*, 38). They assert that Plutarch (*De def. orac.*, 42 and 48) only speaks of the vapors of the air surrounding Delphi as having an effect on the priestess, and of no cleft exhaling them; that Strabo (c. 419) tells the story of the cleft with the introductory words: "They say that, etc."; that no such chasm was possible geologically, Delphi standing on a natural terrace of clay-slate, but only in the limestone region of Castalia where the older

temple stood, destroyed 546 B. C.; that no such cave has been found in the foundations of Delphi. The inference therefore is that the Delphian priests kept up the idea among the people that the oracles were given in the old way.

Compare with this the discovery of an ancient oracle at Corinth by the American school of archeology under Hills. At a certain place in the wall surrounding the oracle an inscription read: "Approach is forbidden on pain of eight drachmae!" Why? One of the metopes of the wall formed the door to a narrow passage leading under the floor of the temple. A funnel-shaped hole in the pavement permitted the priests to let the divine oracles sound up from below.

On the belief of the classic world in a western continent which Mr. Evans mentions, compare also Clemens Romanus (*Epist.* XX, 8): "The ocean, which no man can traverse, and the worlds beyond are governed through the same commands of the Lord."

BOOK REVIEWS AND NOTES.

A NEW ROME. A Study of Visible Unity Among Non-Papal Christians. By *Richard de Bary*. London: Longmans Green, 1911. Pp. 100. Price, 2s. 6d. net.

Rev. Richard de Bary believes in a new Rome which would make possible a visible unity among non-papal Christendom. He writes "to promote the ideal of devotional unification, and let any forecast of church unity come to the front which shall prove helpful and conducive to fellowship." He has come to believe that there must be a supplementary mission of the Spirit outside the Roman fold. He came to Canada from England for the celebration of the Eucharist conference, and found Montreal one of the greatest Catholic capitals. He says: "I had been invited to stay over Sunday at the clergy-house attached to the French Canadian Church of the *Sacré Cœur*. The large staff of clergy lived here almost like religious, under the direction of their zealous curé. Their manner recalled the simplicity and courtesy of the clergy of the best French type. Only one or two of their number could speak English.

"In the parish were 15,000 people, all Catholics. The church is a stately Gothic edifice, entirely built of wood, recalling the reputed forest original of Gothic style. The exquisite carving and tracing of its lady chapel is one of the wonders of Canada. The faith had plainly lived on undiminished here since its first planting under the *ancien régime* of France.

"I said mass in the church on Sunday, July 28. At this, or the next mass, a congregation of about 3000 children attended. All were brightly dressed and models of reverent behavior. Masses ran on during the morning, and probably every man, woman, and child, physically able to attend, came in for one or other mass.

"In a single morning I had learned a lasting lesson that there is no inherent discord between the new democracy of America and the ancient Catholic faith. Few such model parishes exist in any Christian communions in the Old World as this first parish I was favored to see in the New World. It was an honor to have been a guest amid such a goodly company, whose faith and piety bore witness to the length and breadth and stability of the Catholic city of the saints."

His thought of a new Rome is expressed as follows: